

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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THE MAGNITUDE AND DIGNITY OF THE WORK OF GOD.

That which the world improperly terms "Mormonism" is the Gospel of Jesus Christ. It is the plan which God has given to redeem a fallen world, and the only plan of Divine institution to save mankind. Yea, it is more than this! It is the plan which has saved ten times ten thousand worlds, and is ordained to save unnumbered thousands more. Aye, it has done and will again do more than even that! When this God-designed, world-saving plan has brought creations and kingdoms to a point which we might represent as their *positive degree* of salvation—as earths just budded into heavens—it will then take them on through their *comparative degree* until it finally reaches their *superlative* one. Then, again, we might represent a new and advanced series commencing where the first ends. *Saved* existence travels upward in rounds of eternal progression. We may variously denominate these advancing courses as the circles of progressive being, graduated spheres of action, creation's series or infinite developments. Each of these is a repetition of the other in a higher grade, having its positive, comparative, and superlative degrees of a "more excellent salvation" than the preceding one. And thus the great plan takes existence onward—onward—onward without end! It involves all truth, circumscribes all being, compre-

hends all knowledge, wields all power, and is full of beauty and glory. The heights, lengths, breadths, design, and fulness of the Gospel of Jesus, and the works, doings, and mercies of God are beyond the comprehension of man.

A portion of this great plan, with some of its first principles, authority, and powers, has been committed to the earth to accomplish the great restitution of all things and the salvation of mankind. A part of the work of God is now moving and increasing on the earth, and a few of the members of an eternal line of Priesthood are administering among the children of men. This branch of the stupendous work the world has been pleased to term "Mormonism." Men may denominate it as they choose. But if they thus name it, we will inform them that it is only comparatively a small part of "Mormonism;" for the system embraces all that has been before named. It is, compared to the whole, something like an acorn to a majestic forest of oaks. But that germ now planted and growing among men will increase in power, vitality, glory, and dominion until the restitution is accomplished, and mankind redeemed. Yet even then, it will be but a small portion of the work—like a grain of sand to the whole, even as the earth is but as a grain of sand to the universe. Immensity has gone before and immensity will be added

to it. To grasp its scope through all its systems and spheres, and find its beginning, we cannot; nor will the limits of its increasing magnitude and end of its growth be ever reached. But, for illustration, we will suppose that an acorn has been brought from a previous system and planted as the beginning of another cluster of existence. In time, a thousand lordly forests of oaks spring therefrom. An acorn growing from one of these shall be planted again, and we will call it the work of God. That seed, fostered, will become a thousand forests of oaks itself, even as the first acorn has done before. Speaking in the broadest sense, however, the work of God comprehends the whole, and that which is now on the earth is only a part; yet, like the seed of the kingly tree taken to illustrate that part, it is the first one reproduced and planted again.

The theological systems of the day are poor, narrow, and empty. At most, they embrace only a few principles, which, in reality, amount to nothing;—fanatical feeling and sorrow, which any good actor on the stage could produce; and a Bible, whose mass of truths are disbelieved or spiritualized away. Indeed, such expressions as “only believe, and you shall be

saved,”—that is, believe in the atonement, and *feel* that it was made for you, and that it will wash all sin away; “the blood is purchase of redemption,” “the sacrifice is all-atoning,” and similar nothingless outbursts, are about the amount of modern theology. And this is termed the work of God—the plan of salvation—the Gospel of Jesus Christ! How contemptible! Yet, to bring in anything more and to believe in a continual flood of revelation and a universe of principles would be accounted blasphemy. As for receiving the Divine truths and history of the Book of Mormon, that is out of the question; for the canon of scripture is supposed to have been long since completed.

The Saints, however, contemplate the work of God and the Gospel of Jesus Christ from a broader point of view. A few books, though inspired and valuable, they look upon as merely so many items in the immense sum. In their view, it comprehends all the truths, beauty, glory, power, and goodness of the universe—all the revelations of God that ever have or ever will be made—all the worlds and systems that have been created, redeemed, and exalted, and all that shall yet travel up the same path in the increase of the kingdoms, dominion, and glory of God.

CHILDREN A BLESSING.

BY ELDER CHARLES F. JONES.

(Concluded from page 307.)

Every righteous man will feel it is duty to assist his great progenitors in fulfilling the first great commandment, to multiply and replenish the earth; but the wicked slight this command, and take a course to destroy life, instead of perpetuating it. God is himself unchangeable; so are His laws: therefore the Saints of latter-days should strive to observe them strictly, knowing that their children are God's heritage.

Solomon says that “A just man walketh in his integrity, and his children are blessed after him.” This has often been the case, and would be more fully realized if men were more righteous. But so long as mankind violate the laws of God, (which are the laws of nature,) so long

must their children inherit their evils. How necessary it is, then, that mankind should retrace their steps, and seek to know the mind of God concerning them. For, unless a man thoroughly understands his own duties, he is not capable of acting on the advice of Solomon, so essential to the peace and prosperity of a family—“Train up a child in the way he should go, and when he is old he will not depart from it.” If men were really walking in integrity before God, their children, as a general thing, would follow their example. But such is not the case. In many instances we find men addicted to various evils, such as adultery, drunkenness, theft, idleness, &c. When such men beget and train up children, they often prove to be

'like their fathers. And these evils often increase in families to a fearful extent, until they end their days in the confines of some gaol, or, perhaps, on the gallows. Precept is not sufficient to the rearing of a family. If it were, many would be much better than they are. But we find, from experience, that example needs to be blended with precept, in order to properly train a family. How often, indeed, do we find that parents chastise their children for following the example which they themselves set them. To govern a family aright, every father must first be able to govern himself; for, until he can do so, he need not expect to make much lasting impression upon the minds of his children. No people living are expected to train up their children aright more than are the Saints of God; for in our children lie our strength and future greatness. We have commenced God's great work; but these, if properly taught and trained, must finish it.

Let not the Saints imbibe the false theory which now is so prevalent, that he who has no children, or who loses them by death, is greatly blest. But rather let them take care of those they have, and ask God to add more to them. This course will please God: and although famine may rage, and poverty stare us in the face, yet, if faithful, we shall be able,

with David, to say that we have "not seen the righteous forsaken, nor his seed begging their bread."

In the government of a family, the decision of the husband should be law; and the wife should cheerfully assist him in the carrying out of the same. If chastisement is necessary, it should be administered with prudence. Mothers should avoid covering up too much the sins of their children from the father, as this oftentimes proves very injurious to families. If reproof is needed, it should be given. Saints should not lie to their children, by promising them that which they are not able or do not intend to perform, as this destroys their confidence in them. They should also teach them habits of cleanliness, order, and industry; and at the same time show them, *by example*, that these things are essential to health and happiness. Under such arrangements, few children would be reprobate, but they would feel it a pleasure and duty to honour their parents for ever; and instead of time dividing families, it would tend to cement them the more closely together.

May God in His great goodness enable us to fully realize that children are blessings to us, and qualify us to train them up acceptably before Him, that they may be a comfort to us in our old age and a bulwark to His kingdom.

THE WISEMAN FAMILY.

A DRAMA.

(Continued from page 318.)

SCENE 3.

(Room in William Wiseman's house. Mary Wiseman and James Workman, her suitor, in conversation.)

Mary. Why, James, how is it you have been so long in coming to-night? You know you promised to be here long before this time.

James. Indeed, my dear, I did; but I have been unexpectedly detained. [Draws his chair close to hers.] Mary, I have heard strange things about your sister Fanny; and if all be true, I feel very sorry for her.

Mary. Pray tell me what you have heard.

James. I have heard that she has left

home, with the intention of getting married to Thomas Merchant.

Mary. There is certainly some truth in that; and I am really sorry in my heart for her. You know Thomas Merchant is not only out of the Church, but is greatly opposed to it; and I'm afraid poor Fanny will have a sad life with him when the gayeties of the honeymoon are over, and she finds her liberty of attending the meetings of the Church curtailed, or perhaps taken entirely from her. And I am sure she cannot expect to prosper in her marriage state, when she enters it in direct opposition to her father's wishes, and contrary to the counsel of the Priesthood.

James. That is true, Mary; and I

certainly sympathize with you in your feelings of regret at the unfortunate course she has taken, which must in the end prove fatal to her happiness. The marriage state is not one that should be hastily and thoughtlessly entered upon, is it?

Mary. Indeed, it is not.

James. But still I think, on the other hand, the opposite extreme of long, formal courtship is as well avoided. For instance, *Mary*, I think that *you and I* have been courting about long enough! [*Smiling, and tapping her on the back.*] What do you say to that?

Mary. [*Blushing and smiling.*] Oh, you know, *James*, if you feel tired of me, and don't want any more of my company, you can give me notice to quit!

James. Tired, indeed! No, no; I'm not tired of you. But I think, if we were to change the scene from courting to wedding, it would be all the better. Now, come, *Mary*, what say you to our being married? You know I am not a rich man, like Mr. Merchant; but if you will accept of me as a husband, I will promise you that I will do all in my power to make you happy and comfortable, according to my station and circumstances in life.

Mary. Well, *James*, I might look a long while before I could find one that I should like better for a husband than you. But you have taken me so unexpectedly! I should like to hear what father and mother think about it before we say anything more upon the subject. Perhaps you had better speak to them first. But who's this coming? [*Enters Mrs. Wiseman.*] Oh, it's mother!

James. Good evening, sister Wiseman! [*Rises and shakes hands.*] I hope you are well. I have taken the liberty of paying you a visit, you see, to-night.

Mrs. W. You are heartily welcome, *James*, I assure you. But I feel quite cast down and depressed in spirits. Our Fanny has left her home to get married to Thomas Merchant; and this is sorely against my will and her father's too.

James. So I hear.

[*A knock at the door. Enters Elder Campbell.*]

Elder C. Good evening to you all! [*Sits down.*] Sister Wiseman, as a token of respect and kind regards, I have called to visit you,—hoping, at the same time, that you are all well.

Mrs. W. And most welcome you are, sir. But tell me, have you seen or heard anything of our Fanny to-day?

Elder C. Yes; I have just seen her; and she informs me that she is about to be married to a young man of the name of Merchant—the same person that we warned her against marrying some time ago. I advised her again, as before, not to marry out of the Church, but rather to wait until she gets to Zion, if she can see no one in this part of the Church that she would like for a husband. She, however, disregarded my advice, and intimated that she was not inclined to remain single till then for any one. I told her, in the name of the Lord, if she persisted in taking the course which she seemed bent upon, that she would certainly suffer before long the sad consequences of her wrong doing. I told her, in fact, many things, which I feel sure will come to pass, sooner or later, if she determines to reject the counsels of her father and the servants of the Lord in this matter.

[*Enters W. Wiseman.*]

W. W. Oh, brother Campbell, how do you do? [*Shakes hands.*] I am happy to see you, though I feel rather low in spirits just now. But I suppose you have heard about my daughter Fanny?

Elder C. Yes; and I must say she is taking a very wrong and imprudent step. We were talking about her as you came in.

W. W. I have seen her intended husband to-day, and find that they are going to be married to-morrow morning. I again refused my consent to the union, and warned him of the consequences that would follow his present ungodly career; at which he flew into a violent passion, cursed and swore, and damned "Mormonism" and all that profess it. But I told him that the curse, instead of harming us or affecting the work of God in the least, would surely fall upon his own head.

Elder C. Thank God, there is no fear of His work coming to naught, whoever may condemn it. It has often been assailed by its enemies; but hitherto all their opposition has proved a failure, for it still thrives, and will continue to do so, in spite of their efforts and curses. [*Looks at his watch.*] But it is time for me to be going.

James Workman. I have a somewhat

particular request to make before we separate. I wish to ask you, brother and sister Wiseman, if you have any objection to allow your daughter Mary to become my wife. I sincerely love her, and have done so ever since I became acquainted with her. I am a poor man, it is true; but I will endeavour to make her as comfortable as a working man's means will allow, if you consent to our union.

W. W. As to that, brother Workman, I assure you there is not the least objection on my part. You are just the man that I would like for a son-in-law. If you wish to have Mary for a wife, and she is agreeable to it, I freely give you my consent and blessing. What say you, good wife?

Mrs. W. Why, as far as I am concerned, James, you have my free consent and approval. Indeed, I would much rather have seen you with both my daughters than to see Fanny take the course she is taking!

Mary. Oh! oh!

James. I thank you kindly for the good reception I have been favoured with, and will endeavour to prove myself a faithful husband to Mary through life, come poverty or riches, come weal or woe.

Mary. And I will endeavour to be a good and faithful wife to you, James.

W. W. God bless you both, then.

Elder C. Well, I must be going. It's getting late. Good night, all! And [addressing Mary] may heaven bless your intended union, Mary! [Goes to the door and opens it.]

James. Take your time, brother Campbell! I'll go with you in a moment. [Rises and takes his hat.] Well, good night, all!

[Kisses Mary. Exit Elder C. and James W.]

SCENE 4.

(Thomas Merchant, a few weeks after marriage, smoking his pipe and drinking liquor.)

T. M. [Musing.] My wife wants to go to her Mormon meeting this morn-

(To be continued.)

ing. But I'll take good care she don't. Confound her impudence, she thinks I must bend to her whims, does she? I never will though, that's certain. But, hark! [Listens.] She's coming. I must be as composed as possible. She begins to know, already, by looking in my face, whether I am likely to be agreeable or not.

[Fanny enters, smiling.]

Fanny. Thomas, my dear, have you any objection to my going to the meeting this morning? I have not been there for some time.

T. M. Well, I have an objection to that. You had better stay where you are. You have changed your name, and I shall expect you to change your profession too. You must conform to my will now; that is all I have to say on the subject.

Fanny. [Looks disappointed. Pauses.] Well, Thomas, if you'll not consent to my going to the meeting, you will, perhaps, allow me to go and visit my parents and sister at home.

T. M. No—I am not disposed to allow that, either, at present. This is your home now. You must henceforth submit to my authority and rule; and I may as well be plain with you, and tell you that you may make up your mind to leave those Mormon meetings. You'll not go there again, if I can help it; and you may thank your ignorant, insolent, deluded father for it.

Fanny. Sir, my father is an honourable man; and I beg you will not speak so disrespectfully of him. In so doing, you wound my feelings very much; for I love my parents dearly. [Sobs.] It is now I begin to feel that I have done an injury to myself by disobeying them. I will go and see them, whether you consent to it or not.

[Goes to the door.

T. M. [Springing from his seat, and following her.] Now I have determined you shall not go. You shall not go from my house. You had better go to your own room instantly, or it will be the worse for you. [She obeys. He goes and locks the outer door, and returns with the key in his hand.] That's the way to train my lady!

A TRAVELLER relating his adventures, told the company that he and his servant had made fifty wild Arabs run; which startling them, he observed, that there was no great matter in it—"for," says he, "we ran, and they ran after us."

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

Again, the affidavit is fatally defective in this, that Boggs swears to his *belief*. The language in the Constitution is, "Charged with felony or other crime." Is the Constitution satisfied with a *charge* upon suspicion?

It is to be regretted that no American adjudged case has been cited to guide the Court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a *capias* on *suspicion*. Rudyard (reported in Skinner, 676,) was committed to Newgate for refusing to give bail for his good behaviour, and was brought before Common Pleas on Habeas Corpus. The return was, that he had been complained of for exciting the subjects to disobedience of the laws against *sedition* *conventicles*; and upon examination they found *cause* to suspect him. Vaughan, Chief Justice, "Tyrell and Archer against Wild," held the return insufficient; 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows; 2nd, to say that he was complained of or was examined, is no proof of his guilt. And then to say that he had *cause* to suspect him is too cautious; for who can tell what they count a *cause of suspicion*, and how can that ever be tried? At this rate, they would have arbitrary power upon their own allegation, to commit whom they pleased."

From this case, it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favour of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against the commitment of a citizen of our State to be transmitted to another on *suspicion*?

No case can arise demanding a more searching scrutiny into the evidence than in cases arising under this part of the Constitution of the United States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers; to be transported to a foreign State; to be arraigned for trial before a foreign tribunal,

governed by laws unknown to him; separated from his friends, his family, and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of Courts possessing the confidence of the parties. They therefore provided that citizens of different States might resort to the Federal Courts in civil causes. How much more important that the criminal have confidence in his judge and jury. Therefore, before the *capias* is issued, the officers should see that the case is made out to warrant it. Again, Boggs was shot on the 6th of May. The affidavit was made on the 25th of July following. Here was time for enquiry, which would confirm into certainty, or dissipate his suspicions. He had time to collect facts to be had before a grand jury, or be incorporated in his affidavit.

The Court is bound to assume that this would have been the course of Mr. Boggs; but that his suspicions were light and unsatisfactory. The affidavit is insufficient. 1st, because it is not positive; 2nd, because it charges no crime; 3rd, because it charges no crime committed in the State of Missouri. Therefore he did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

The proceedings in this affair, from the affidavit to the arrest, afford a lesson to governors and judges whose action may hereafter be invoked in cases of this character. The affidavit simply says that the affiant was shot with intent to kill; and he believes that Smith was accessory before the fact to the intended murder, and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown. The Governor of Missouri, in his demand, calls Smith a fugitive from justice, charged with being accessory before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State (Missouri). This Governor expressly refers to the affidavit as his authority for that statement.

Boggs, in his affidavit, does not call Smith a *fugitive from justice*, nor does he state a fact from which the Governor had a right to infer it. Neither does the name of O. P.

Rockwell appear in the affidavit, nor does Boggs say *Smith fled*. Yet the Governor says he *has fled* to the State of Illinois. But Boggs only says he is a *citizen or resident* of the State of Illinois. The Governor of Illinois, responding to the demand of the Executive of Missouri for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that "whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessory before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day of May, 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois."

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessory to O. P. Rockwell, nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The Court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The mis-recitals and over-statements in the requisition and warrant are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty and transport him to a foreign State for trial. For these reasons, Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state, in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument that the warrant which originally issued upon the said requisition was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy, in this State; and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

At the close, I arose and bowed to the Court, which adjourned to ten o'clock tomorrow. I accepted an invitation to see Judge Pope in his room, and spent an hour in conversation with his Honour, in which I explained to him that I did not profess to be a Prophet more than every man ought who professes to be a preacher of righteousness; and that the testimony of Jesus is the spirit of prophecy; and gave the judge a brief but general view of my principles. Esquire Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come

to Nauvoo; but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied, "We will be damned if you can." So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants. I will prophesy we will build up a great city; for we have the stakes, and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. Dined at General Adams', and in the afternoon visited Mr. Butterfield, with brother Clayton. In the evening, visited Mr. Groves, and lodged at General Adams, with Dr. Richards.

Friday, 6th. In the morning went to see Judge Pope, with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield, and gave him two notes of \$230 dollars each, having paid him \$40 dollars as fee for his service in my suit. I took certified copies of the doings of the Court, and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was, that I "should refrain from all political electioneering." I told him that I had always acted upon that principle, and proved it by General Law and Dr. Richards: and that the "Mormons" were driven to union in their elections by persecution, and not by my influence; and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

During the day, I had considerable conversation in the Court-room, with the lawyers, &c., on various topics, and particularly on religion. Judge Pope's son wished me well, and hoped I should not be persecuted any more, and I blessed him. Mr. Butterfield said I must deposit my discharge and all my papers in the archives of the Temple when it is completed. My discharge, here referred to, commenced with my petition for Habeas Corpus, and closed with the certificate of Thomas Ford, Governor of Illinois, including all the documents relating to my trial, on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the Court, and reads as follows:—

"Pleas before the Circuit Court of the United States for the district of Illinois,

at the December term, A.D., 1842, December 31st.

In the matter of Joseph Smith: Petition for Habeas Corpus.

Justin Butterfield, attorney for said petitioner, comes and moves the Court for the allowance of a writ of Habeas Corpus, and files the annexed petition, and the papers referred to therein.

To the Honourable the Circuit Court of the United States for the district of Illinois:

The petition of Joseph Smith respectfully sheweth that he has been arrested, and is detained in custody by William F. Ekin, Sheriff of Sangamon County, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of Missouri, as a fugitive from justice, a copy of the said warrant, and the requisition and affidavit upon which the same was issued, is hereto annexed. And your petitioner is also arrested by Wilson Law, and by him

also held and detained in custody, (jointly with the said Sheriff of Sangamon County,) upon a proclamation issued by the Governor of the State of Illinois, a copy of which proclamation is hereunto annexed. Your petitioner prays that a writ of Habeas Corpus may be issued by this Court, directed to the said William F. Ekin and Wilson Law, commanding them forthwith and without delay to bring your petitioner before this honourable Court, to abide such order and direction as the said Court may make in the premises. Your petitioner states that he is arrested and detained as aforesaid, under colour of a law of the United States, and that his arrest and detention is illegal and in violation of law; and without the authority of law, in this, that your petitioner is not a fugitive from justice, nor has he fled from the State of Missouri. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 22, 1859.

PRACTICAL DUTIES.—To contend for the faith once delivered to the people of God has been a *doctrinal* duty with every member of the Church. The Saints have taken up the exhortation of Jude, dwelt upon it with delight themselves, and urged it upon others with much enthusiasm. They have read the glowing description of Paul's in the 11th chapter of his Epistle to the Hebrews on the power of faith. Jesus has been triumphantly cited to prove that genuine faith, though but as a grain of mustard seed, would enable its possessor to remove mountains; and the promise of the Lord to his servants has been hopefully reiterated—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Indeed, the faith of the Saints of latter days has extended to the reconstruction and regeneration of society, the unfolding of the Millennium, the eternal growth and increase of the people of God, and ultimately to the creation of worlds. Thus they give to the promise of Christ a gloriously broad signification, and make the salvation and exaltation brought about by the Gospel of Jesus indeed worthy of spiritual, progressive, and eternal beings.

Archimedes, the great mathematician, is represented to have said; "Give me a place to stand upon, and I will move the world." This eminent philosopher possessed all the *faith* necessary for such a wonderful undertaking. Indeed, he also possessed the requisite *theoretical* knowledge. His theorem was based upon the practical principles of mechanism; and, had the conditions been practicable, the object could have been accomplished, wonderful and wild as it might appear to the ignorant. But the given condition was indispensable—the "*place to stand upon!*" Being minus that, though his *faith* and *mechanical* knowledge were great enough to move a world, they were utterly powerless for the practical end, *because they lacked the PRACTICAL ELEMENT.*

Here, then, so far, are something like parallel cases—Archimedes' and the Saints'. The one had faith enough to move the world; and that faith was also consistent with the principles of mechanism. The others have faith that more even than that can be ultimately accomplished by the people of God—that the true believer in Christ will be enabled to follow the Lord in his wonder-working path, and do the "greater works" of Christ, the extent of which has not entered into the heart of man to conceive. Their faith is also consistent, according to the promises of God and the great principles of eternal development and exaltation. But Archimedes had no "place to stand upon" that he might use the immense power of faith and true theory. We have not yet named the "place" where the Saints may "stand upon" to bring the splendid power of Gospel faith to bear and move all the immensity comprehended in the development and increase of the kingdom of God. We do not pretend to be able to point out the position to suit the former case; but this is the "place" for the Saints—their *practical duties*!

The foregoing is not a strained effort to tell a tale about an old Greek philosopher. Our design has been to illustrate a stupendous truth in a simple and homely style. The lesson is, that the greatest faith, though consistent with the abstract principles of development and power, are impotent and purposeless, unless a place is found where they can practically operate. With all his knowledge and faith, Archimedes possessed no more actual power to move the world than the plough-boy who would be puzzled even to understand the meaning of the term science. There are many Saints, possessing great abstract Gospel faith, that have accomplished next to nothing after ten or fifteen years' profession of the religion of Christ. They believe in the fact that their religion is the power of God, and that true faith will effect all that they have dreamt about in their spiritual reveries. But they have not realized the way that God's purposes and their own salvation were to be brought about, and have wondered why they have not been able to remove mountains, and have often consoled themselves with the fancy—"The time is not yet come." Now, the fact is, the faith which they possess is based upon mistaken notions. The time will never come when the kingdom will grow in the manner that they expect, and the power of the Saints increase according to their childish fancies. Yet the faith of the people of God, properly directed, will accomplish more than they have been able to conceive. If these individuals in question had laid the "place to stand upon," they would have accomplished something, during the fifteen years, that would amount to more than the moving of a mountain of earth.

How important are these practical duties; but how often are they overlooked! The gaze is directed at the great things and the glories above, and the lights looming in the vista of thousands of future years. Yet how often people fail to reach any of the glory, and partake of none of the power of faith, because there is a chasm of unperformed practical duties between. If the ladder which Jacob saw in vision, by which the angels were ascending and descending, was not made of *practical duties*, it might have been; for it is the identical ladder by which Jacob, and all the Patriarchs, Prophets, and Saints have to ascend to heaven, and travel up eternal exaltation and glory.

There is another ancient philosopher, who wisely observed, "There is no royal road to greatness;" and a modern one might add, "There is no going to heaven in balloons." Yet how often some such notions as these are entertained. For instance, many of the Saints have, in a mistaken faith, imagined that some day they were to be emigrated in a marvellous and supernatural way. Perhaps they had read the saying of Jesus to the effect that, at the end of the world, God would send His

angels to gather His elect from the four corners of the earth; and, though they might not have so worded it, they have almost felt as if the angels would come some day and waft them through the clouds to the land of Zion! Now, the fact is, God's servants have for this last quarter-of-a-century been sent to gather the elect from the four corners of the earth. There are many now in England who have been waiting for angels with wings to gather them, who might have been in Zion before this, had they stood upon the performance of practical duties and laid in store even a penny per day.

To those who possess the faith to remove mountains, but have been waiting for the day to come to put it into operation, we will say, the day has come! "Is it possible?" Yes, it is the fact; and it has been here all the time, but many have not been aware of it. Wonders could have been accomplished, and lots of mountains moved, if all had made practical duties the place to stand upon. We will suggest an undertaking for every faithful Saint to engage in for the future. Are there any mountains resting on the Branches, Conferences, Pastorates, or Missions? Then stand upon practical duties and move them. They will obey your word and fly when you are on that point, and the power of an *active* faith will be wonderfully manifested. You can also, when the emigration opens, cast some of the mountains *over* the great Atlantic, and that will be doing more than casting them "into the sea." Those who have faith that the Saints will go forth some day into space and create worlds might with advantage commence practice now, by preparing to go to some appointed place to make settlements. Moreover, we see no objection to the brethren's taking a flight into the clouds occasionally, providing they will come down to ascend the ladder of practical duties.

We have been homely in our remarks, in order to be instructive and to give to our readers the true basis for their faith. We are certain that faith can accomplish wonderful results, if practical duties be made the "place to stand upon." It is the *only* place where faith can find a bearing! No other will ever be found!

THE ANGEL'S MISSION.

(Concluded from page 300.)

The present, then, being the predicted time of the "angel's mission," is the ominously-eventful "hour" of God's latter-day "judgment." An hour is a small, measured, distinctive portion of a day, and is here used to denote that marked period of time in which the Lord will fulfil the declarations which have, from generation to generation, been made through His servants, the Prophets, concerning the great work of the last days. It is the *eleventh hour* of time, wherein the virgin Church of Christ will be found watching for his promised coming, expecting soon to hear the welcome tidings burst forth, "Behold, the Bridegroom cometh!" It is the long-anticipated, decisive "hour," at the end of which

the door of celestial salvation, though open to the wise, who have obeyed the Gospel and watched for the coming of their Lord, will be closed against the foolish, who have rejected the Gospel, or, instead of watching, have "slumbered and slept" in heedless self-security till awakened by the midnight cry. It is the predicted time when the Lord will take "vengeance on them that know not God and that obey not the Gospel." (2 Thess. i. 8.) It is the time when "Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Isaiah i. 27, 28.) It is the time when

"the indignation of the Lord" will be "upon all nations, and His fury upon all their armies," that oppose the interests of His kingdom. (Isaiah xxxiv. 2.) It is the time when Zion shall "arise" and "shine," having "the glory of the Lord" upon her, and "shall break in pieces and consume" all antagonistic kingdoms; and when the Lord "will avenge the blood of His servants, and will render vengeance to His adversaries." (Isaiah lxi.; Dan. ii. 24; Deut. xxxii. 43.) It is the time when "wars and rumours of wars" will spread through the earth,—when "nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places," to a far great extent than has hitherto been experienced in the world's history; for the earth shall be desolated by the severest "plagues" from heaven, and be "emptied" of its rebellious inhabitants; and "Babylon the great" shall fall—shall "be thrown down, and shall be found no more at all," because that "in her was found the blood of prophets and of saints," and "God hath avenged the blood of His servants at her hand." (Matt. xxiv. 6, 7; Rev. xiv. 8; xviii. 2, 21, 24; xix. 2.)

But although it is being proclaimed with a loud voice from heaven to the nations of the earth, by the servants of God, that "the hour of His judgment is come," there are but comparatively few of those who hear it that believe it. The unwelcome tidings are unexpected, and the general mass of mankind are totally unprepared and unwilling to receive them. Yet this is nothing strange; for when have the great bulk of mankind been found attentive to the declarations of God's servants, or at all favourable to the revelations of heaven? Never!

In the days of Noah, the people were forewarned by that "preacher of righteousness" of the deluge that God had designed to bring on the ungodly world; but they disregarded and despised the heaven-sent warning. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." (Luke xvii. 27.)

It was much the same in the days of Abraham and Lot, with the inhabitants of Sodom, and Gomorrah, and all the cities of the plain. "They did eat, they drank, they bought, they sold, they

planted, they builded; but the same day that Lot went out of Sodom, it rained brimstone from heaven, and destroyed them all." (Luke xvii. 28, 29.)

We are fully prepared to expect the prevalence of a similar spirit of heedlessness and disregard of the warning-cry of God's servants at the "hour of His judgment," which is to usher in the Latter-day Advent of the Son of Man; for, after citing the cases of Noah and Lot, the Lord adds—"Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 30.)

What, then, is the duty of the Saints of God who live in this predicted hour of Divine judgment and time of the downfall of Babylon? To gather out of the doomed ungodly nations, to the place prepared for them in the chambers of the Lord—the valleys of the mountains of Israel. Noah and his family escaped in the ark from the dangers of the flood; Lot and his daughters escaped to the mountain from the perils of doomed Sodom and Gomorrah. Both Noah and Lot, with their families, did this at the command of God. And if it is now as it was in the days of Noah and of Lot in reference to the wicked, so it is now as it was then in reference to the righteous: the righteous are Divinely counselled to gather out from the abodes and impending dangers of the wicked to the place appointed for them; but those who reject the warnings and counsels of God and His servants must and will suffer in the general overthrow. The histories of the past suffice to show the folly of disregarding the proclamations of heaven in this respect. Even delay is dangerous. "Procrastination is the thief of time." A hint to the wise is sufficient. Let us, then, remember the antediluvians!—remember the cities of the plain!—"remember Lot's wife!"—remember the five foolish virgins—the parabolic types of modern drowsy, half-hearted, *professing* Saints, who, though now "sitting at ease in Zion," and dreaming of safety, must, ere long, awake to the sad and stern reality that the door is closed, that they are too late, and that they must remain as they are, lost in outer darkness. Let all such take timely warning and arouse themselves to action and watchfulness, bearing in mind that "Now is the accepted time; behold, now is the day of salvation." This is the day of the Lord's power—a day of trial to the righteous

and of peril to the wicked. The hour of God's judgment has come!—the downfall of proud Babylon is at hand!—and the "voice from heaven," proclaimed by the tongue of an angel, and resounded from

the lips of God's servants in our ears, is urgent and imperative—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

The citizens of Great Salt Lake City convened a "Mass Meeting" in the Tabernacle, January 16, 1858, and adopted Addresses and passed Resolutions, which have been forwarded to the President and Congress of the United States. We are satisfied that our readers would like to become acquainted with these important documents, and have therefore concluded to republish them in the *Star*.

AN ADDRESS

From the Citizens of Great Salt Lake City to His Excellency James Buchanan, President of the United States.

SIR,—Unused alike to the fawning sycophancy of modern office-seekers and the rough personalities of sectional strife, we choose rather to address you in the plain language of American citizens, respectfully, yet firmly demanding at the hands of the chief magistrate our inalienable rights. To us who dwell in the mountains, far away from the busy world without, the term chief magistrate implies a man who, from an innate consciousness that he is capable of benefitting the people, can solicit their votes without servility, administer justice without favour, and one who will strive to be worthy of the great confidence reposed in him. When such an one is at the helm of state, his course is marked by peace and good order at home, respect and consideration abroad.

It is with nations as with individuals—gentle treatment and thoughtful care are often more efficacious in curing systematic derangements than the most pungent prescriptions. Sound policy, if no other motive, would impress upon the President of the United States the necessity of cherishing and protecting the interests of the Territories; for it is presumable that such districts more particularly require a kindly, fostering care.

Two years since, the census was taken, a constitution formed, and a delegation

was sent to Washington from the citizens of Utah to lay before Congress our petition for a State government. Senators and representatives declined interesting themselves in our behalf, on the ground that they "would lose their political influence." The makers and administrators of our federal laws have thus declared that American citizens shall not only for crime be disfranchised, but also on the score of unpopularity. They have refused, in point of fact, to make us a State or give us the rights of a Territory. Whether or not these were the intentions of our fathers, in battling for freedom, we refer you to the administration of George Washington and Andrew Jackson.

The circumstances under which this Territory was settled are matters of publicity. The strong hand of oppression had bereft us of lands of which Government had guaranteed to us the possession, and of homes created by untiring industry. We came to this desert, mountainous country, and hoped here to unmolestedly enjoy those rights which we had been denied in Ohio, Missouri, and Illinois. We were very poor, and our young men were far from us, having enlisted to fight the battles of that country which had refused them protection from mob law. That, sir, stands upon the pages of history, a mark of patriotism rarely if ever equalled—never surpassed.

Considering these facts, was it strange that we should look to the parent Government for an extension of those rights which heretofore had been denied us? How far our anticipations were warranted, subsequent events have determined.

Trusting that the services of the "Mormon Battalion" would be remembered by Congress, and the fact that no inducements had been offered to settle a country that would otherwise have remained a desert to this day, we have felt no hesitation in locating on lands claimed as public domain.

No treaties have been made with the Indians in this as in other Territories, nor scarcely so much as even a few miserable presents made them, if we except an altogether unprecedented expenditure of private means. Our kind treatment and liberality have secured unto us the friendship of the Indians,—not, as has been laid to our charge, to tamper with them, but on the principle that it is cheaper to feed and clothe than to fight them. Even the accounts of the Superintendent of Indian affairs have often been disallowed, when, at the same time, they have been far, very far less than those allowed in other Territories; and we are well assured that he has never demanded one dollar which was not justly his due. We have fed and fought the Indians, to preserve life and secure public domain. In either case, compensation has been refused.

The one unfinished wing of our State House is a fair type and lasting monument of the liberality and fostering care of our Government.

Mankind are the creatures of circumstances and habit. It is said that constant custom will reconcile them to practices the most odious. This, beyond doubt, is exactly the case with the present Administration; else how can the principles for governing, made public both in the Cincinnati Democratic platform and your inaugural address, be reconciled with the old British colonial usage of appointing rulers against the unanimous wish of those to be ruled? If the opposite is the case, a fact is conveyed infamous beyond precedent.

We cannot think the people of the United States so far lost to all decency as to elect a man to the chair of state who has no principles of honour or consistency. If this is the case, we must believe that this most noble of national fabrics is unappreciated, and the nation doomed to anarchy, confusion, and bloodshed by a justly offended God.

There is a class of persons whose greediness for office is only equalled by their disregard of the means of obtaining and unfitness for it. These persons act as scavengers in politics; hence honourable members often find it more convenient to give them a recommend for an appointment to some official dignity in the Territories than to endure the unhappy mixture of impudence, ignorance, and affectation which is their characteristic.

From the above causes, judges of the

Supreme Court of this Territory have come here as ignorant of law as of common decency—have insulted the people and outraged the dignity of the bench. They have permitted a public prostitute, which they imported, to sit with them upon the bench.

Nor is this all: they have one day petitioned the President to continue Brigham Young as Governor, because of his fidelity and trustworthiness, and the next intrigued for the appointment themselves. The accounts of the Marshal—incurred by the express order of the judges—were disallowed by the advice of one of their number, who, the very next spring, went to Carson Valley and bought several thousand dollars of the Marshal's drafts at 50 per cent. discount. Whether advices from Washington induced him to indulge in the speculation, we are unable to say.

One, and perhaps the only reason why the returning officials have been hostile towards us is, that the United States appointees are usually the only habitual loafers, whoremasters, drunkards, and gamblers in the Territory; and parents have been compelled, in self defence, to hold them up to their children as an example which should never be imitated. Do our best interests demand SUCH rulers?—our intelligence such insult?

Our Legislative Assembly of 1856-7 sent a memorial to the President of the United States. In that memorial were measurably enumerated what we consider to be our constitutional rights,—was pointed out, in part, wherein we had been wronged, and a request made to have the Territorial offices filled from a list appended; but, if that should not be done, to at least give us good men for rulers. Was there anything in that document to warrant the reception it met, even though we make allowance for that feeling in man which leads him to think, when a wrong action has been laid to his charge, that the odium consequent thereupon is also heaped upon him? That was not the case with us: we merely pointed out wrongs we had received, and were willing to accept them as errors in judgment rather than in intention.

A distinguished member of the Cabinet remarked that he considered that memorial equivalent to a declaration of war; and for the same reason—there is no other—the mail contract was taken from Mr. Kimball, after an expenditure of over

\$100,000, from which there has been but a paltry return. Where is our boasted liberty, when objecting to such officials as most who have been sent here, whom every honest man is conscientiously bound not to receive, disqualifies us, in the eyes of Government, for the rights of freemen, and brands us with the name of traitors?

Now, sir, let us examine the policy of the present Administration in regard to Utah, bearing in mind the following facts:—

1st—The Government have not made treaties with the Indians—have not paid us our just dues.

2nd—They have heretofore appointed officers to preside over our welfare, whose very presence, it is widely known, was an outrage on common decency.

3rd—We petitioned, through our Assembly, to have GOOD men for rulers, and declared that such would have been courteously received and strictly obeyed; but it was plainly stated that if such men were sent here as had been previously, they would be sent back.

4th—Because our legislators dared to exercise the right of petition, we are denied mail facilities and branded as traitors.

5th—The reports of the returning officials about the injustice of our courts, the breaking up of the Supreme Court, and the rebellion of the "Mormons," are as base falsehoods as were ever hatched in hell or propagated by the Devil.

From current report we learn that you have appointed and intend importing a full set of civil (?) officers for Utah, even down to a Postmaster, for Great Salt Lake city: and that they are fully qualified to enjoy the contempt so deservedly bestowed by the Utonians upon their predecessors, we are satisfied beyond doubt.

We accept your hint, although it is rather delicate (?) for the occasion, that you have not only denied us a voice in choosing our rulers, but have appointed men the opposite of those we petitioned for, and have determined to ENFORCE them upon the citizens of this Territory, by placing twenty-five hundred United States troops under their control. Is this the justice that dwells in the breast of a chief magistrate? Have a hundred thousand people no rights? You have tried us without hearing our defence—passed sentence, not giving us the benefit of a doubt; and, sir, we have no assurance that you will not attempt to carry the remainder of

the sentence into effect. Their cry has been, Send an army to Utah—exterminate the "Mormons."

We are fully convinced that the presence of an army can only be tolerated when the evil to be dispelled is greater than the evil of their presence. It has been reiterated again and again by the troops selected to come here, that they intended to possess our houses, slay our leaders, ravish our wives and daughters, and pollute the pure valleys of Utah with their fiendish revelries. This they well knew would not be tamely borne, and thus they would gain an excuse, under colour of which, if they had the power, would be enacted those scenes of bloodshed and cruel oppression which have no parallel in history.

That army is now upon our borders. Say they, "Our mission is peace; we come to establish the laws." Is the business of an army peace? What laws have we broken? Not the laws of the United States, nor of this Territory: we dare proof to the contrary. If they come to establish the common law of Great Britain, or the by-laws of Bedlam, we have law enough without, and their presence is unnecessary. If they come to crush out from our bosoms that noble feeling—American independence, hallowed by our fathers' blood, and bequeathed to us as a sacred boon,—the task is greater than they can perform. Your army will not be permitted to enter our valleys. We wish for peace, but we will sacrifice all the fruits of our labours rather than surrender our domestic peace and inalienable rights.

Although it has been provided, and wisely so, that a majority of suffrages shall elect the President of this nation, does it follow that they have a right to require that President to oppress the minority? In fact, we are thoroughly convinced that majorities have no right which is not shared with minorities, and we submit that, under the constitution and laws of the United States, no man has authority to demand aught which will interfere with the rights of another. Yet, if we go beyond popularity, where can we find a single reason for the present demonstrations against Utah?

And now, sir, at your hands we demand that justice which has ever been denied us. Pay us those just dues which have been so long and illegally withheld, and appoint good men to rule us, who have discernment to perceive our wants and

sufficient judgment to promote our welfare; withdraw your army, grant us our rights, and receive the heartfelt gratitude of a whole people.

Continue the injustice of your present course, and your grave will be pointed out as that of the man who broke the noblest of national compacts—your name be consigned to future generations with lasting infamy.

ELIJAH F. SHEETS,
A. H. RALEIGH,
GILBERT CLEMENTS,
J. M. WHITMORE,
WILLIAM MOODY,

Committee on behalf of the citizens of
Great Salt Lake City, Great Salt Lake
County, Utah Territory.

Great Salt Lake City, U. T.,
Jan. 16, 1858.

PASSING EVENTS.

GENERAL.—There is in England a general deep-set suspicion of Louis Napoleon's friendship for this country. The French press is feeling its way to an invasion of England, and there is great probability that Napoleon's legions will follow as soon as convenient. On the 27th of April, an earthquake was experienced in Constantinople, accompanied by a noise similar to the discharge of artillery. The vine disease is again showing itself in Portugal: it is also manifesting itself with great severity in the Levant. Madrid is in a state of political agitation, and martial and other precautionary measures are being taken in anticipation of a revolutionary movement. A letter from Konigsberg states that an insurrectionary movement had taken place at the Russian town of Taurroggen, which was ultimately put down by military force, some of the leaders being flogged, and others imprisoned. Russia is making considerable preparations for war with Circassia. On the 21st of April, a combat took place at Zargotta between the Bashi-Bazouks and the insurgents, the latter being assisted by a number of Montenegrins: the number of killed and wounded amounted to 140. In Modena, twelve persons have been condemned to various terms of imprisonment or hard labour, for belonging to a secret Revolutionary Society, or having arms in their possession. Radical changes have just been made in the Government of Servia: the power of the Prince is reduced, and the power of the Senate greatly increased. Rome is now comparatively empty, foreigners having taken their flight in great numbers. Sir Colin Campbell (says the *Pays*) has urgently demanded large and immediate reinforcements, on account of the great losses the army has sustained by sickness and the enemy's fire: he also says that, notwithstanding the taking of Lucknow, Oude is in full insurrection; and the revolt, instead of being trodden out, extends daily. In Antigua, there has been a negro insurrection, the intention of the rioters being to murder the whole white population and establish a negro government: 14 of the rioters were killed by the fire of the police, and a special commission was appointed to try the leading revoltors who were captured.

AMERICAN.—There are said to be upwards of 35,000 Jews in New York at the present time. A battle took place at Callao, Peru, on the 7th and 8th of March, which left Gen. Castilla master of Arequipa, and Vivanco retired to Bolivia: the loss on both sides was over 2,000 killed, and the city was filled with wounded: blood ran down the barricades in streams six hours after the fight. It is reported that Santa Anna had entered into an arrangement with Spain to subjugate the Mexican republic and to establish a monarchy, or to make it a foreign dependency. General Houston has explained his plan in the Senate of establishing a protectorate over Mexico, and offered a resolution for the appointment of a special committee on the subject: the Senate ordered the resolution to be printed. A resolution has been introduced tantamount to authorizing a declaration of war against Paraguay. Mr. English has proposed a compromise, which, it is hoped, will end the "long agony" of the Kansas question. The bill authorizing the construction of a telegraphic line to some point in the vicinity of Utah is laid aside till December next. The memorial of the citizens of Utah has been presented and read in the Senate: Mr. Bigler moved, as an expression of contempt of the Senate for its authors, that it be laid on the table, which was agreed to by 32 to 13. Gen. Harney has left Washington for Utah, and will assume the command of the forces in the event of the disability of Major-General P. F. Smith. Captain Marey's expedition has been detained in the vicinity of Bent's Fort, awaiting the arrival of four companies of troops intended as an escort. News from San Francisco state that the arrival of a Special Commissioner of Government, bearing the name of Osborne, created considerable excitement at San Bernardino. His sympathy for the Saints being known, the citizens